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A TRUE

INTERPRETATION

Of the

VVitch of Endor.

Spoken of in 1 *Sam.* 28. begin. at the 11. Verſe; *Shewing*,

1. How She and all other Witches do beget or produce that familiar ſpirit they deal with, and what a familiar ſpirit is, and how thoſe Voices are procured, and *Shapes* appear unto them, whereby the ignorant and unbelieving people are deceived by them.

It is clearly made appear in this Treatiſe, that no ſpirit can be raiſed without its body, neither can any ſpirit aſſume any body after death; for if the ſpirit doth walk, the body muſt walk alſo.

3. An Interpretation all thoſe Scriptures, that doth ſeem as if ſpirits might go out of mens bodies when they die, and ſubſiſt in ſome place or other without bodies.

Laſtly, Several other things needful for the mind of man to know; which whoever doth underſtand it will be great ſatisfaction.

By [redacted]

By Lodowick Muggleton.

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Cara
Catalogued

TO THE

Reader.

I Have been desired by several Friends to set forth the Interpretation concerning the Witch of Endor, and King Saul, how it may be understood how she raised Samuel, and how familiar spirits came to be procured, and with what power they do such strange things; Many Enemies also have objected this place, to prove that spirits may be raised without Bodies, and that spirits may walk, or be happy or miserable without bodies: though I have given Answer in discourse to these Doubts and Questions, but few can retain in their memory what is spoken in Discourse; therefore I thought it convenient and necessary to set it forth in Print, for the Information and Satisfaction of many friends who desire it, and for the Convincement of all Gain-sayers; and let them seriously read it over without prejudice, and they may see this Point clearly opened, which hath layn hid this many hundred years, with other Places of Scriptures opened, which many have objected against this Interpretation, and all those places of Scripture that is commonly brought, or doth most seem to hold forth that spirits may be without bodies, are likewise opened and expounded in short in this Treatise, as followeth:

I. SAM. XXVIII. from the 11, to the 18. Verſe.

I Shall give the *Interpretation*, what is meant by that familiar ſpirit the Witch of *Endor* did raiſe *Samuel* by, ſo much ſpoken of in the book of *Samuel* and o her places of Scripture, and ſo much objected by many to prove that ſpirits may be raiſed without bodies, and may appear unto people in what ſhape they pleaſe.

The belief of this lying principle, it did proceed out of the imagination of reaſon, the devil——the Imagination that doth ariſe or proceed from the ſeed of reaſon in man, is that familiar ſpirit that Witches deal with, and that familiar ſpirit it proceedeth from no ſpirit or devil without a man, but from the ſeed of reaſon within man; for look what evil thoughts doth ariſe out of the heart of man, it proceedeth out of the ſeed of reaſon in man, and not from any thing without man; for the imagination of the heart, it is placed in the ſeed of reaſon, therefore it is ſaid in *Scripture*, *That the imaginations of mans heart was evil, and that every imaginations of the thoughts of his heart was only evil continually*, as in *Gen.* 6.5. ſo that there is no other devil, or ſpirit, or familiar ſpirit for Witches to deal withal, or to work any Enchantments by, but their own imagination, there the familiar ſpirit is produced from whence it came; and there it ceaſes to be when they are put to death; or over-powered by the knowledge and power of faith in other men; then the familiar ſpirit centers in the imagination again, it being overpowered by the power of faith; ſo likewiſe the good thoughts that doth proceed out of the heart of man, they do ariſe or proceed from the ſeed of faith, concerning the true God, or any heavenly ſecret, or temporal judgements, or temporal bleſſings, if the foreknowledge of theſe things doth ariſe or be foretold by the revelation of the ſeed of faith, they are and may be called the *Spirit of God.*

Becauſe they were foretold and declared by the revelation of the ſeed of faith, which ſeed of faith is the ſeed of God, it being

of Gods own Nature, therefore called the Spirit of God, and so foretold and declared by the Spirit of God; so likewise what foreknowledge or declaration of things, that are above that which is common to the ken of reason, (as raising of spirits and such like) I say, they do proceed from the imagination of reason to do it; and this strong imagination from the seed of of reason, is that familiar spirit by which Witches do divine or foretel things; so that the strong imagination of reason being exercised about things that are beyond Trades and Sciences, that are necessary needful and lawful, so it becomes a familiar spirit because it proceeds from the imagination of reason, and the seed of reason being the devil, and the devil being the fallen Angel; for the devil is man and woman, and the seed of reason is their seed: and that seed of reason it came from that serpent that beguiled *Eve*, and that serpent was an Angel, and his seed was reason, and this reason in man is the devil, and the imagination of reason is the father of that familiar spirit by which a man or woman doth divine, soothsay, raise shapes, or hear voices, or any such thing of that nature, they all proceed from the imagination of reason in man, and the original being of this seed of reason; it came from that *Serpent-Angel*, that was cast down from Heaven unto this Earth, who deceived our first Parents, as *I* have abundantly shewed in *Rev.* 11. and in the interpretation of the whole Book of the Revelation.

Now *I* have laid a Foundation for the Reader, that he may the better understand the Foundation, from whence these familiar spirits that Witches have, do proceed, and how they are procured, and what power they have over the ignorant mind of man, Therefore to satisfie the thoughts of many, who hath desired and requested of me that I would interpret some chief sayings in the Scriptures, that speaketh of Witchcraft, and familiar spirits and such like, which sayings are very strange and hard to be understood, so that most people are very much unsatisfied in these things, though clear in their Judgements in many other things that are of more concernment; and as *I* have given the Interpretation of the whole Book of the *Revelation*, with many other places of Scripture, to the great comfort and satisfaction of many, so *I* shall adde the Interpretation of this thing also.

The

The first place of Scripture I shall insist upon is, that in 1 Sam. 28. beginning at the 11. verse, concerning the Witch of Endor; this is commonly the place that most people fetch to prove that spirits may be raised in what shape the Witch please by their familiar spirits; therefore let the Reader mind the discourse that followeth.

The words are these, *Then said the Woman, Whom shall I bring up unto thee? and he said, bring me up* Samuel; and in the 12. verse; *And when the Woman saw* Samuel, *she cried with a loud voice, and the Woman spake to* Saul, *saying, why hast thou deceived me, for thou art* Saul; and in the 13. verse, *And the King said unto her, be not afraid, for what sawest thou? and the Woman said unto* Saul, *I saw Gods ascending out of the Earth*; the 14 verse, *And he said unto her, what form is he of? and she said, an old man cometh up, and he is covered with a mantle, and* Saul *perceived it was* Samuel, *and he stooped with his face to the ground, and bowed himself*, the 15. verse, *And* Samuel *said to* Saul, *why hast thou disquieted me to bring me up*; *And* Saul *answered, I am sore distressed, for the* Philistines *make war against me, and God is departed from me, and answereth me no more, neither by Prophet, nor by Dreams*; *therefore I have called thee that thou mayst make known unto me what I shall do*; verse 16. *Then said* Samuel, *Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemie*; verse 17. *And the Lord hath done to him, as he spake by me, for the* Lord *hath rent the Kingdom out of thine hand, and given it to thy neighbour, even to* David; verse 18. *because thou obeyest not the Voice of the* Lord, *nor executed his fierce wrath upon* Amalek, *therefore hath the Lord done this thing unto thee this day.*

CHAP. II.

THis familiar spirit the Witch of *Endor* and other Witches have, whereby they do such things, it is the imagination of reason, the devil in themselves; that is, they set themselves apart with the thoughts of the imaginations of their hearts, to dive into the diabolical power, that is, that they might know

the depths of *Satan*, their imagination conceiving that the devil is a ſpirit flying in the air, and that this ſpirit can aſſume or take up any ſhape it pleaſe; ſo that the imagination of the heart hath produced an evil ſpirit in it ſelf, ſo that this familiar ſpirit is begotten out of the womb of reaſon; for the ſeed of reaſon in man is the womb or the mother; and the imagination of the heart is the father that begets this familiar ſpirit, and this familiar ſpirit is the ſon of imagination; ſo that all thoughts of the heart, and that wonderful knowledge declared, by them it is revealed through this ſon the familiar ſpirit begotten in themſelves by the ſeed of reaſon the mother, and imagination the father; ſo that there is no devil nor familias ſpirit without them, as people do vainly imagine, but the devil and familiar ſpirit is all within them, and no where elſe; yet all people fear a devil without them, but he is no where to be found but in man and woman, this I do certainly know to be true.

Again, theſe Witches doth ſuppoſe the true God to be an infinite ſpirit, without any body or ſubſtance, as all people almoſt do; and that the devil is a ſpirit that can aſſumeth bodies, or what ſhape he pleaſeth, or what ſhape or forme the Witch ſhall call for this, is the opinion of moſt people in the world, as well as Witches, yea, even of the moſt of the greateſt learned men; darkneſs hath overſpread the minds of all learned men in the world, ſo that they cannot finde out what the true *God* is, nor where he is, nor what the right devil is, nor where he is; yea, man himſelf is he that cannot finde out himſelf; But no more of this now.

To the matter in hand, the Witches they do not know any divine being, or power, or forme of God; but what their imagination doth conceive to be *God*, for they have full faith in this knowledge of theirs, to be the true knowledge of *God*; only the Laws of men they fear, but no other God, but that familiar ſpirit which they have produced in themſelves, by giving themſelves either to faſting and prayer, unto an unknown divine being or power, ſuppoſing this power to be a ſpirit that can appear in any ſhape they ſhall call for or deſire; and all people being ignorant of the true *God*, and the right devil, as they themſelves

are,

are ſo that the people have a faith in theſe Witches, being ignorant as aforeſaid.

What the true God and right devil is, and the Witches faith and their faith being joyned together, it becometh ſtrong to atchieve ſuch apprihons as their faith hath choſe to be the object of their imagination: for he that enquireth of a Witch, his faith and the Witches faith is all one.

Alſo this is to be minded, that all Witches have ſome rule by which they do perceive thoſe Apprihons, and hear thoſe voices, for there is no wicked knowledg or wicked wiſdom as the wiſdom of the world, neither is there any good knowledge or good wiſdom as the wiſdom of God. I ſay, there is no knowledge or wiſdom good or bad, but thoſe that have it they muſt go by ſome rule, elſe it is meer nonſenſe as moſt of your Quakers Matters or Principles are meer nonſenſe, that hath neither bottom nor top.

CHAP. III.

BUt to the matter in hand, we ſee that the natural Aſtrologers they go by a rule, and their wiſdom and knowledge in things of Nature, it is declared by them from and by a rule elſe that they ſay would be meer nonſenſe and fooliſhneſs.

Yet *I* ſay, your natural Aſtrologers they are Witches, and have their Figure to judge the effects of the Stars; but this Witchcraft is allowed by the Powers of the Nations.

So I ſay, theſe Witches that doth do things by a familiar ſpirit, they have a rule to walk by as the other hath, for as the imagination of the other hath by his ſtudy of the Figure attained to give ſome judgement upon the effects of the Stars, upon a particular perſon or Nation. So likewiſe thoſe Witches that hath a familiar ſpirit, they have attained to this familiar ſpirit out of their imagination of reaſon, as I ſaid before.

And this familiar ſpirit being begotten in themſelves by the

ſtrength of imagination their father; now underſtand thus much that this diabolical wiſdom that is begotten in man and woman by the imagination of reaſon, the devil is that familiar ſpirit that men and women do act by.

And after this familiar ſpirit is begotten in man or woman by Imagination their father, as I ſaid before, then this familiar ſpirit of the Witch will motion in the minde to faſt, and pray unto the Hoſt of Heaven, the Sun, Moon and Planets, ſuppoſing that the good ſpirit is in ſome of them, and imagining the evil ſpirit or devil to be in other ſome of them.

Now obſerve, when this familiar ſpirit is produced in them, then they obſerve every motion of the mind, and their faith being in every motion of their minds, it produceth either ſome further knowledge in their own apprehenſion, or elſe ſome viſions are preſented to their phantaſie, for they have dedicated ſome certain words to be ſaid in their minds motional, to be uſed when they would do any feats, beſides their faſting and prayer; and this thing they have dedicated to inquire of, is that which they divine with, or tell any thing from it, is much like unto the Aſtrologers, their Figure is dedicated for that purpoſe that he may tell things from and without the knowledge of the Figure, he can tell nothing except he were skilled in it before, but the Figure was the thing he came to know more then others at the firſt for wonderful things, may be accompliſhed through the imagination of reaſon when it hath ſet it ſelf apart, on purpoſe to attain unto ſuch things.

For I finde by experience within this ſeventeen years, what ſtrange things hath bin atchieved by man and woman, who hath given themſelves up to an unknown God, upon a religious Account, ſome hath by their faſting and prayer unto an unknown God, attained unto viſions, appriſions, appearance of Angels, Voices, and many other ſtrange things; yet altogether ignorant of the true God and the right devil, and what Angels are; ſo that theſe things hath bin all within them; and they thonght that God had reveated theſe things unto them; whenas they did

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attain unto these things aforesaid by their own endeavors, as many Quakers and others can witness at this day, if they would, by hearkning to the light within them, and fasting, and such like. Neither did God present any vision, or speak any voice unto them, but they do produce those things aforesaid by their own imaginations.

So is it with Witches, they do raise shapes and voices out of themselves, and those voices they hear they are no other but motional voices in themselves, and the ignorant people that believes them is partakers of those motional voices also with the Witch.

For there is no spirit of the devil without them that doth assume any shape or speak any voice unto the Witch, neither doth any spirit without the Witch reveal any knowledge unto them, it is all produced by their own wicked imagination, who hath begotten within themselves that familiar spirit they deal with, and not from any devil or spirit without them.

But all cometh from the imagination within, that is, the devil and no other, yet this familiar spirit is produced from within them, to see shapes, and hear motional voices, meerly by watching the motion of the imagination that is placed in their minds or hearts, even as the Quakers do by hearkning to the light within them, they do procure many strange visions and motional voices, but they being groundless and nonsensical they come to nothing.

CHAP. III.

LEt the Reader observe when King *Saul* asked the Witch of *Endor*, *What forme the gods was of she had seen ascend out of the Earth*; The Woman answered and said, *An old man with a*

Mantle, &c. But *Saul* saw nothing but as the Woman told him, and *Saul* believed her words, and bowed himself to the ground. ——Now mind the 15. verse, *Samuel said to Saul, why hast thou disquieted me to bring me up*; the meaning is this, now the Witch had full power over *Saul*, so that he did really believe the Witch, that she had indeed raised up *Samuel*, though he saw nothing—— yet the fear of being destroyed by the Philistines, and the belief of the womans words, *Samuel* began to speak in *Sauls* conscience, that is, there came into *Sauls* minde the words that *Samuel* had told him in his life-time——. So that these was no speaking to *Saul* by *Samuel*, but the reasonings of *Sauls* own heart, and these voices that *Samuel* spake to *Saul*, they were motional voices that did arise in *Sauls* own heart——for an accusing conscience will speak dreadful voices in the Conscience, as the blood of *Abel* cried for vengeance in *Cain*'s Conscience, and the Saints that were slain under the Altar cried for vengeance, upon those that shed their blood, so that a sinful conscience will have voices enough to torment him, though God himself, nor Prophet without him, doth never speak unto him. A guilty Conscience will speak with a motional voice their great terrour and torment, which is greater then can be born, as it was with *Cain*, *Saul*, and *Judas*. Yea, ia was fear, and the remembrance of *Sauls* disobedience to *Samuels* words in his life-time, this did arise afresh in *Sauls* mind, and spake with motional voices in *Sauls* conscience, accusing him for his disobedience to *Samuels* words.

For the remembrance of *Samuels* words may be said to disquiet *Samuel*, for *Samuels* words were buried in *Sauls* conscience.

But now, by his going to enquire of a Witch, *Samuel* is revived again in *Sauls* mind, and there Samuel speaks fear, wrath and terror; for *Samuels* words spake in *Sauls* conscience one motional voice, and the guilt of *Sauls* disobedience spake fear and horror in *Sauls* conscience; this was a motional voice in *Sauls* conscience also, for the voice of truth will speak, or the voice of obedience, and the voice of sin and disobedience will speak in mans Conscience, as if they were two distinct spirits.

This

This many guilty Conſciences can witneſs, as we may reade by *Cain* that killed his brother, and *Judas* that betrayed his Lord, and many others who hath been guilty of the like crimes.

So that the Witch did raiſe no *Samuel*, nor ſpirit, but a meer ſhadow it was the Witch ſaw which ſhe could raiſe by her Art; neither was there any *Samuel* or ſpirit not at all that did ſpeak to *Saul*, but that motional voice in *Sauls* Conſcience as aforeſaid.

And in this ſence *Samuel* may be ſaid to be diſquieted, for if *Saul* had never gone to the Witch to enquire of her, *Samuels* words had been quiet in *Saul*, neither would *Saul* have had ſuch reaſonings in himſelf, nor have been ſo ſenſible of the worm of his Conſcience.

So that there was no voice of *Samuel* ſpake unto *Saul* but a motional voice in *Sauls* own minde or Conſcience, his fear and his diſobedience; and what *Samuel* had told him before theſe, all ſpeaking with voices in his wounded Conſcience: *Samuels* words ſpake one voice, and his own diſobedience ſpake another, ſo that the Witch of *Endor* did neither raiſe *Samuel*, but only made the King believe ſhe did, neither did *Samuel* ſpeak to the King but as aforeſaid.

For the Kingdom being rent out of his hands, his ſons being deſtroyed, and all other threatnings of *Samuel*, they came into *Sauls* minde afreſh with ſtrong motions, ſo that they became as voices in *Sauls* heart, as if *Samuel* had ſpake to the hearing of the ear, for there was no *Samuel* raiſed nor no *Samuel* ſpake, but what was motional in the minde of *Saul*, and what did viſionally appear unto the Witch, which was a meer ſhadow which ſhe could produce by her Witchcraft-Art to all thoſe that were more ignorant then her ſelf, or had faith in her power.

CHAP. IV.

FOr the Reader muſt minde, that Witches and all thoſe that doth attain to the Viſions, and hear Voices within them, they do uſe means to attain unto it, alſo they have ſome ſtanding Rule or Art, by which they come to enquire or to know things, that are above that knowledge which is common to other people, it is much like unto the ways of God.

Therefore let the Reader mind the ground-work laid down at the firſt, that the imagination of reaſon had begotten a ſon out of the Womb of the ſeed of reaſon in man, which I call the Mother and Imagination, the father and the ſon that is begotten in the womb of reaſon; by imagination the father is that great wiſdom, knowledge and power, by which they go beyond other people who are of a lower capacity.

This ſon is that familiar ſpirit Witches doth deal with; it is another ſpirit begotten in them, which was not in their birth, when they were born, but begotten in themſelves ſence by Imagination as aforeſaid, neither is this familiar ſpirit produced, or doth come from any thing, or any devil without them, as people do vainly imagin; but the familiar ſpirit it is produced, and doth come from within, *for out of the heart cometh evil thoughts, murder, adultery, &c.* and all familiar ſpirits, they are all conceived in the heart, and being conceived there, in its ſeaſon it bringeth forth ſuch ſpirits as are conceived in the heart; if envy and murder be conceived, as it was in *Cain*, then it bringeth forth the ſpirit or deed of murder; if luſt be conceived in the heart, it bringeth forth the ſpirit and act of adultery, as it did in *David*, and if a familiar ſpirit be conceived in the heart, then it bringeth forth ſuch a ſpirit that ſhall ſpeak motional voices within them, as if ſome ſpirits without them did appear without a body, and ſpeak to them,

and

and reveal thoſe things unto them.

Many wicked ſpirits more then is mentioned, are conceived in the hearts of men and women, and acted by them ſpirits eſſay, that were never of Gods Creation, but hath been conceived in the minde of man ſince; for when ſin is conceived, as in *James* 1.15. *When luſt hath conceived it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death*; ſo that there is a conception of ſin firſt in the heart; and if it doth not die before it quickens into life, that is, into act; then it bringeth forth death, which is the puniſhment due to ſuch ſins, that are alive in mans actions, after they were conceived in the heart; and as the evil of murder, adultery and theft is conceived firſt in the heart, ſo is that familiar ſpirit witches and wizards have; they are firſt conceived in the mind, and in a little ſeaſon it groweth alive in them, and ſpeaketh unto them, as if it were without them; for this I ſay, that a familiar ſpirit is conceived and begotten in the heart of man and woman as the other ſins aforementioned are, and the cauſe why God is more angry with thoſe that deal with a familiar ſpirit, and hath commanded them to be Put to death, more then for other ſins conceived in the mind is, becauſe they imitate the way of God, or the ſpirit of Propheſie, which cauſeth the people to believe in a meer fiction or ſhadow without any ſubſtance, that a ſpirit may be raiſed out of the ground without a body, and ſo they forſake the living God, who hath a body of his own, and gave life to every creature, that hath a body and doth beleeve a lie, which hath been conceived in the mind, and hath quickned into a familiar ſpirit, and this ſpirit doth always live within the Witch, and not without her; and this familiar ſpirit thus conceived, firſt in the evil minde, and afterward quickning in the evil heart, it goeth from ſtrength to ſtrength, and from one degree of knowledge, to a further degree of evil knowledge, and evil wiſdom, as all things elſe doth that hath life, for ſin hath life in it, and the outward Law cauſeth ſin to revive in every one that doth evil, as St. *Paul* ſaith, *Rom.* 7.9. thus in ſome meaſure the Reader may underſtand what a familiar ſpirit is, and how it comes to have a being in Witches and Wizards, and how the ignorant are partakers with the familiar ſpirit.

In the next place, I ſhall ſhew how thoſe that have a familiar ſpirit do imitate the way of God, or the way of true Prophets; obſerve the way and manner of true Prophets, High-Prieſts, and all other people, who are richly gifted with the ſpirit of Propheſie, or revelation for the ſeed of faith planted in the heart is the ſeed and nature of God, as reaſon is the ſeed and nature of the Serpent or devil, and as the ſeed of reaſon is the womb or mother for imagination to get a ſon.

So likewiſe the ſeed of faith in man is the womb or mother for the revelation of faith, to beget a ſon out of the ſeed of faith, anſwerable as the Imagination doth out of the ſeed of reaſon.

And this ſon the revelation hath begotten out of the ſeed of faith, is that heavenly wiſdome, diſcerning knowledge and power over the ſpirits of others, and knowledge of things above the Stars, and knoweth the true God in forme and nature, with many other heavenly ſecrets, which none elſe can know but thoſe that believe them.

So that the Revelation of faith hath begotten this heavenly wiſdom, power and glory out of the ſeed of faith, which is the ſeed of God, even of his divine nature, and this wiſdom, power and glory, is that ſon or ſpirit, by which all Prophets, High-Prieſts, Apoſtles and others that have it.

I ſay this is that by which they can truly divine by, in that they can foretel truly what ſhall come to paſs, according to the knowledge of the revelation of faith, and this wiſdome and knowledge being produced by revelation out of the womb of the ſeed of faith, it may and is called the ſpirit of God in man, that doth teach and ſhew the wiſdom of God to others, ſo that others cometh to be taught and ſubjected by it, to their great peace here, and eternal Joy hereafter.

CHAP.

CHAP. V.

AND this ſpirit of wiſdom, knowledge and power which is produced by the revelation as aforeſaid, it hath motional voices in the Conſcience, as the familiar ſpirit hath in the evil Conſcience, but the motional voices in a good conſcience ſpeaketh peace; likewiſe this motional voice in Prophets, High Prieſts, Apoſtles, and others, is that by which they do foretel things by, whether it be good or bad, that ſhall befal thoſe that ſhall enquire.

Alſo the ſpirit of revelation hath a ſtanding rule to inquire by, as thoſe have that doth tell things by a familiar ſpirit, as I ſaid before, for the Witches doth imitate the way of Prophets, and the devils way is as like Gods way as he can.

Now let the Reader minde, and he may ſee how men have enquired of the Lord by motional voices in the minde, by that ſpirit of faith which is gotten by revelation, which is called the *Spirit of God*.

In the time of the Law of *Moſes* the Ephod was a ſtanding Rule, for to enquire of God for good or bad ſucceſs. Now there was no man could tell what the event would be that looked upon the Ephod, but ſuch men as had the ſpirit of revelation and propheſie in them, as *David* and the High Prieſt, aſſoon as ever they looked upon the Ephod, they could tell whether they ſhould proſper in battel or not; but if any other man which had not the ſpirit of revelation and propheſie ſhould look upon the Ephod, they could tell nothing by it.

Though the Ephod was appointed of God, on purpoſe to enquire of God, yet none could find out Gods minde, but ſuch men aforeſaid, for as ſoon as ever *David* or the High Prieſt looked upon the Ephod, they could tell what the event would be, as may be ſeen, 1 *Sam.* 23. 6, 9. how *David* called for the

Ephod, and *Abiathar* the Prieſt, to bring it to enquire of the Lord.

Yet God never ſpake to them by voice, yet they had motional voices in themſelves in their hearts, aſſuring them that they proſper or not proſper, yet God never appeared himſelf, nor any Angel, neither did God ſpeak by any voice, yet they are bade to go & proſper, as if they had heard ſom voice by looking upon the Ephod, ſo that thoſe voices that bade them go and proſper, they were motional voices that did ariſe from the revelation and ſpirit of Propheſie within them by that skill they had in the Ephod, which was appointed of God for that purpoſe; ſo that all *Davids* voices, and the High Prieſts voices, that were motional voices, yet called the voice of God, becauſe they did ariſe from the ſeed of faith in *David* and others, which is the divine Nature of God, therefore called the Spirit of God.

For this I ſay, if *Saul* had not loſt that ſpirit of Propheſie by his diſobedience, as he once had, when the good ſpirit departed from him, he might have enquired of the Ephod, and have been anſwered with a motional voice by the Ephod, as he was by enquiring of a Witch.

For the ſpirit of *Samuel* did ſpeak no more to *Saul*, then the Spirit of God did ſpeak to *David*, they were both motional voices that did ariſe from their two ſeeds, the one voice ſpake peace and deliverance, and the other ſpake wrath and deſtruction, the one did enquire in the way that God did appoint, even of the Ephod, or of the Lords Prophets; the other did enquire of that which was forbidden, and forſook the Lord and his Prophets, and went to a Witch to enquire, it was becauſe one was the ſeed of *Adam*, which is the ſeed of God, and ſo choſen of God in mercy, even *David*; and the other was the ſeed of the Serpent, even the devil, who was choſen King in Gods wrath, even *Saul*.

This is the true Interpretation of thoſe voices that *Samuel* ſpake to *Saul*, and of his being raiſed by the Witch of *Endor*.

Therefore you that can underſtand theſe things aforementioned

tioned, you may see how the whole world lieth in darkness, and are cheated of their sense and reason by this lying and vain imagination, to believe that spirits can be without bodies, or that spirits can be raised without bodies, or that spirits can speak without bodies, or that spirits departed can assume any shapes afterwards, these things and many more are produced by the dark imagination of the heart of man; and if the Reader hath any true light of faith in him, he may understand the Interpretation I have given of the Witch of *Endor*, and how a familiar spirit is produced or begotten in them, and be satisfied in his mind as to that matter, so much concerning those words in *Samuel* aforementioned.

CHAP. VI.

AGain it is said *Isa.*8.29. the Prophet speaking there to unbelieving Israelites that did not believe the Word of the Lord through the Prophets mouths concerning the destruction that should come upon *Israel*; this judgement did the Lord threaten by the mouth of his Prophet *Isaiah* to bring upon *Israel* for their unbelief; and this Prophet seeing the people would not hearken unto the voice of the Lords Prophets, nor inquire of them, but altogether persecuted them as false prophets, deceivers and liers, and the inclination of their hearts was more willing and desirous to enquire of a Witch or Wizard, who had a familiar spirit then of the Prophet of the Lord, as you may see chap. and verse above-written, the words are these as followeth.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead; the meaning of these words is this, that unbelieving men do think and believe that Witches and Wizards who hath

a familiar ſpirit can riſe out of the ground where dead men were buried, living ſpirits without bodies that can reveal things unto them, by that motional voice that doth proceed from theſe familiar ſpirits, which doth peep and mutter.

That is the whiſperings that proceeds from this familiar ſpirit, that is begotten by the imagination of reaſon the father, and the ſeed of reaſon the mother, as I ſaid before, is that motional voice all Witches and Wizards have, whereby they peep and mutter in themſelves, as if they did hear voices and ſee ſhapes, and living ſpirits ariſe out of the ground, as the Witch of *Endor* ſaid to King *Saul*, *She ſaw Gods aſcend out of the earth.* Whenas there was no ſpirit nor ſhape came out of the ground at all, but the gods ſhe ſaw aſcend out of the earth came out of her own imagination, even that familiar ſpirit begotten in her, it ſeemed unto her as if it did aſcend out of the earth, but thoſe gods ſhe ſaid ſhe ſaw aſcend out of the earth, they aſcended out of her own imagination, and *Saul* beleeved her, and ſo was partakers with her, and he did believe that ſhe had raiſed *Samuels* ſpirit out of the earth, as the Witch had ſaid.

And this is to be minded by the Reader, that when ſpirits are to be raiſed by Witches, her familiar ſpirit always ariſeth out of her own ſelf, even from the ſeed of reaſon and imagination of her own heart, whereby ſhe doth hear voices within her, whiſpering low voices, as if ſome other ſpirits without her did ſpeak with a low voice unto her, and preſent ſhapes unto her dazled eyes, which ſeemeth to the Witch to be real voices of a ſpirit without her, and a real ſhape without her, when as in deed and in truth, it ariſeth out of her own ſelf, even from the ſeed of reaſon, and imagination of her own heart, whereby ſhe doth hear voices within her whiſpering low voices, as if ſome other ſpirit without her did ſpeak with a low voice to her, and preſent ſhapes to her dazled eyes, which ſeemeth to the Witch to be a real voice of a ſpirit without her, and a real ſhape without her, whenas in deed and in truth it is nothing elſe but a motional voice begotten in her ſelf, and ſhapes begotten in her ſelf, by the imagination in the Womb of reaſon as aforeſaid, which is that familiar ſpirit.

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Which is that familiar ſpirit ſhe doth deal with, ſhe thinking it is from ſome ſpirit without her, ſhe not knowing it is begotten in her; and this familiar ſpirit begotten in her, it whiſpers within her with a low motional voice, as if ſome ſpirit did whiſper out of the ground. According to that ſaying of the Prophet, *Iſa.* 28.4. concerning the deſtruction or Judgement of God upon *Jeruſalem*, the words are theſe, *And thou ſhalt be brought down and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as one that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt.*

As if the Prophet ſhould ſay, Seeing you have refuſed to hearken to the voice of the Prophets, which hath declared the mind of the God of *Iſrael* openly with a loud voice; you have heard them ſpeak plain words with your ears, but you have not believed they ſpoke truth unto you: therefore you have rejected the word of the Lord by his Prophets, and have perſecuted and ſlain ſome of them as falſe Prophets, becauſe they ſpake unto you in the Name of the Lord, as it was revealed by the ſpirit of revelation in them.

They ſpake plain words unto you, as might be heard to the outward ear by the ſtanders by; they were viſible men that ſpake unto you, ſo that you need not to enquire after any that hath a familiar ſpirit, who ſpeaketh ſo ſoftly and ſo low, that no ſtanders by can hear this familiar ſpirit ſpeak, but he or ſhe that hath it.

But as for plain words openly declared by the Prophets, and publickly heard by the outward ear, theſe you have rejected, deſpiſed, perſecuted, and counted them lyars, deceivers, falſe prophets, and ſuch like: Therefore God hath given you over to ſtrong deluſions, to enquire of a Witch, who makes you believe that ſpirits may be raiſed out of the ground, and that ſpirits do come out of the duſt, and whiſper to the Witch with a low voice, that none can hear but her ſelf. So thoſe that enquire do believe as King *Saul* did, that a familiar ſpirit can enter into the duſt or ground, and bring up another mans ſpirit that is dead without its body, and ſo their two ſpirits whiſper ſo low together, that none can hear that ſtands by, nor tell what

a familiar ſpirit can riſe out of the ground where dead men were buried, living ſpirits without bodies that can reveal things unto them, by that motional voice that doth proceed from theſe familiar ſpirits, which doth peep and mutter.

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Which is that familiar ſpirit ſhe doth deal with, ſhe thinking it is from ſome ſpirit without her, ſhe not knowing it is begotten in her; and this familiar ſpirit begotten in her, it whiſpers within her with a low motional voice, as if ſome ſpirit did whiſper out of the ground. According to that ſaying of the Prophet, *Iſa.* 28.4. concerning the deſtruction or Judgement of God upon *Jeruſalem*, the words are theſe, *And thou ſhalt be brought down and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as one that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt.*

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this ſpirit that is raiſed did ſay, nor whether the ſpirit ſo raiſed is gone into the body again, or into the ground from whence the Witch ſaid it was raiſed, which ſpirit that is ſaid to be raiſed, or ſaid to ſpeak out of the ground, I ſay it was raiſed out of the Witches own body, and no where elſe; and thoſe low voices and whiſperings were both within her, and not without her.

CHAP. VII.

NOw how a man may be ſaid to be brought down, and ſhall ſpeak out of the ground, and their ſpeech ſhall be low out of the duſt: The meaning is, when a particular man or woman, or a people or nation, be in the ſame diſtreſs and condition as King *Saul* was, that is in danger of loſing his Crown and Kingdom, his natural life, and not onely ſo, but his Soul, is tormented with the fear of eternal death; this maketh the heart of man to melt in him; it makes his ſpeech to grow weak and feeble, ſo that his ſpeech can hardly be heard; it is even as if a man did ſpeak out of death, or out of the ground.

A man with the extremity of outward and inward trouble, he becomes ſpeechleſs, yet he ſpeaks in his thoughts, but ſo low, that none that ſtands by can hear or tell what he ſaith. This many can experience, that have ſeen their friend or relation in this condition; this is like ſpeaking out of the ground, and low out of the duſt. And the voice of every ſuch troubled ſoul, who hath the plagues of this life, and the horrour of conſcience as to the life to come, as King *Saul* had the voice ſuch people have, is as one that hath a familiar ſpirit out of the ground, and their ſpeech ſhall be as if one did whiſper out of the duſt.

This place of Scripture hath the ſame meaning as the place before mentioned, *Iſai.* 8. 19. where ſuch as King *Saul* was are bade

bade to ſeek unto them that have familiar ſpirits, and unto wizards, that peep and mutter, (that is) that whiſper out of the ground; for whiſper, peep, and mutter, ſignifies all one thing.

Theſe things did *Manaſſeh*, 2 *Kings* 21. 6. he dealt with familiar ſpirits, and did great abominations; he made his ſons to paſs thorough the fire, in offering them up as a ſacrifice to an unknown Devil, which he thought was God, and this he did by the whiſperings of the familiar ſpirit within him, and being acquainted with others, who were known to have familiar ſpirits alſo. And ſo did ſeveral other Kings of *Iſrael* deal with familiar ſpirits, and had thoſe low whiſpering voices in themſelves, as if ſpirits had riſen out of the ground, or from the duſt to ſpeak unto them; and this they did attain unto by induſtry, in that they forſook the words of the Prophets, and would not hearken unto them, but gave themſelves up to follow the imaginations of their own hearts; imagining they might as well know God, and what worſhip would pleaſe God as well as the Prophets; therefore why ſhould we, being Kings, hearken to ſuch mean inferiour men as theſe? may not we by our familiar ſpirit as well know God, and what worſhip will pleaſe him by our familiar ſpirit, as the Prophets do by the ſpirit of prophecy? why ſhould we be in ſuch bondage, that we can do nothing but what they ſay the Lord commands us to do? ſo the imagination ſaith; Come, we will not be tied up thus; we will ſee what our familiar ſpirit begotten in us will do; we will erect and build altars in ſeveral places, and ſacrifice bullocks and lambs to an unknown God; and ſo by this means they procure in themſelves low motional voices, which whiſper in themſelves, which becomes in them a familiar ſpirit, is produced in themſelves: and there is a more increaſe of low motional voices, which doth whiſper in the mind, moving them to a further degree of knowledge and endeavour after more voices, ſo that to attain to this diabolical wiſdom in a more high meaſure. They are moved by this low voice within them to offer up their own children in ſacrifices to their imaginary God, which they believe is an inviſible ſpirit without a body, which reveals theſe things unto them, and whiſpers and ſpeaks thoſe voices unto them.

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They count nothing too dear for this their imaginary God, no not their own ſons and daughters, as *Manaſſeh* and others did, that made their ſons and daughters paſs through the fire as a ſacrifice to their imaginary God, that had ſpake ſo many voices to them, and had whiſpered to them.

But all theſe whiſperings and low voices, and peeping of ſpirits out of the ground, as they thought, I ſay they were all within them; for when they came in any trouble, their familiar ſpirit departs from them, and will not comfort them any more, let it be either in poor or rich, nay Kings that have dealt with familiar ſpirits, when they have been in trouble, all their comfort hath been loſt, as the pooreſt Witch that is, as may be ſeen by *Manaſſeh* and other Kings ſpoken of in Scripture.

Now obſerve, when God doth bring upon a people, nation, or particular perſon, ſome great judgment and deſtruction, let it be either outward or inward in the mind, when it comes upon a people, nation, or particular perſon, for their ſins and wickedneſs they have committed, in forſaking the Lords Prophets, and dealing with Witches and familiar ſpirits, as *Saul* forſook the Lord and went to a Witch, and *Manaſſeh*, and ſeveral other Kings of *Iſrael*, who ought onely to have obeyed the Prophets of the Lord; but they forſook him, and enquired of Witches and Wizards, and dealt with familiar ſpirits themſelves, and cauſed the people to worſhip the Devil (whom they imagined to be God) inſtead of the true God, whom the Prophets would have had them to worſhip.

But when this puniſhment for ſin is inflicted upon a people, nation, or particular perſon, for dealing with familiar ſpirits, and worſhipping of devils; when puniſhment comes, it makes the heart or hearts to fail, for the ſpirit is brought down by this judgment even to death, and ſo goeth to the ground; ſo that the very fear, trouble, and ſorrow of heart, ſhall ſpeak as it were out of the duſt, or out of death; for ſin will ſpeak out of the ground, and the ſpeech of death will be low in them that have

have escaped the destruction which others did go through; for there will be a resemblance in those that have escaped how their friends and relations are fallen to the ground or dust of the earth for their wickedness, so that sorrow and grief will speak in the mind of those that have escaped with a low speech, even as one doth who hath a familiar spirit. Or as if their friends and relations, the remembrance of their destruction being taken away in wrath for sin, it speaks a small low voice of grief and sorrow in the heart of those that are alive, even as one that hath a familiar spirit, even a low motional voice of sorrow and grief, and it cometh as it were out of the ground, or out of the dust.

That is the very influence of grief and sorrow, for their dead friends and people; it causeth, where grief is, to hear as it were low voices and small speeches, even out of the ground or out dust of the earth: just as it was with *Cain* in another case, the Lord said to *Cain*, *Thy brothers bloud crieth from the ground for vengeance*; and so the bloud of those that were slain under the altar did *from the ground cry for vengeance*, as in *Rev.* 6. 10. it crieth for vengeance in the consciences of all bloudy persecutors. So in like manner doth the death and destruction of a people, who are destroyed for wicked idolatry, as those were the Prophet *Isaiah* speaketh of, they spake from the ground a low speech in the conscience of those that were concerned, grief, sorrow, and fear of the same punishment, and such like.

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CHAP. VIII.

FOr where grief and ſorrow is rooted and ſettled in the heart, it ſpeaketh with low motional voices in the mind, that is the thought of fear in the mind, both of temporal loſſes and the loſs of eternal peace. The fear moves to and fro in that mind, as if it were a ſpeech out of the ground; for the thoughts of the heart are low voices which cannot be heard by any but themſelves.

So is it with thoſe that have a familiar ſpirit, their voices and ſpeech they hear from ſpirits without them, as if ſpirits did ſpeak to them out of the ground: which ſpeech they ſay they hear, is nothing elſe but the thoughts that paſs to and fro in their own minds, a low motional voice in themſelves, as if ſpirits did ſpeak to them with a low voice out of the ground, or out of the duſt. For their faith is ſtrong, and above all thoſe that come to enquire of a Witch, they do all believe that ſpirits may be raiſed without bodies out of the ground; as the Witch doth, ſo they both do believe, that the ſpirit came out of the ground that ſpake thoſe low voices to the Witch, and ſhe tells it to the other that enquire of her, and they believe her as King *Saul* did.

So they are wholly departed from the Lord, and believe a lie, to think that ſpirits can be raiſed out of the ground without bodies after men have been dead; it is a thing God never did; we never read in Scripture, that God or his Prophets did ever raiſe any ſpirits out of the ground without bodies after they were dead; but we read in Scripture, that God and his Prophets have raiſed ſome from the dead with bodies, as that of *Lazarus* being raiſed out of the ground by Chriſt, and the Child that was raiſed from death by the Prophet *Elijah*, and another Child raiſed from death to life by the Prophet *Eliſha*, ſeveral others come forth out of the ground at the riſing

again

again of Christ from death, as those Saints that did arise out of the graves, and appeared to many that were alive; these all did arise out of the graves with bodies after they were dead, and *Lazarus* came forth out of the ground after he was dead, but his spirit came not out of the ground without his body, but body and soul came out of the ground together.

For it was always Gods practice to raise soul and body together; and because the imagination of reason in those that have a familiar spirit cannot do so, nor those that enquire of them, therefore they do imagine that spirits may be raised out of the ground without bodies, or assume a shape and appear like a body, yet it shall be of no substance, a shape that can neither be felt nor handled by the hand of man.

Now mind, all those God doth raise out of the ground after they were dead, they may be handled and felt; though they be spiritual bodies, yet they may be felt and handled, as Christ said to *Thomas*, *Feel me and handle me*, after he was risen from the dead, and *Thomas laid his fingers in the print of the nails, and on his side*. Yet Christ was at that time a spiritual body that was risen from the dead, that might be felt and handled, and not a spirit without a body, as most people do vainly imagine that spirits may be raised without bodies.

And as for that *Lazarus* and others, that were raised by the power of God out of the ground after they had been dead, they had bodies as well as spirits that might be seen with natural eyes, and handled and felt with natural hands. So that Gods power in raising the dead, it is no cheat; the creature is not cheated nor deceived, but is fully satisfied in his mind.

But for a familiar spirit to say or tell people, they do or can raise spirits out of the ground in such a shape without a body or bodily substance; or shall say they hear voices from this spirit so raised, is a mere cheat to the ignorant and unbelieving, and leads them into the pit of darkness, and makes them fear where no fear is, and are afraid of their own shadows; for it is the nature of reason the devil to imagine, that this way of raising of spirits without bodies, to be of a more high nature

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then to raiſe ſpirit and body together, as God doth; and the imagination doth conceive it a more great power to raiſe ſpirits without bodies out of the duſt of the ground, then it is to raiſe ſpirit and body together, as Chriſt did; for Chriſt always raiſed ſpirit and body together, as the Scriptures do teſtifie.

For the reaſon in man doth ſend forth the imagination of the heart, the unclean ſpirit in man walking through dry places, ſeeking reſt but can find none; the ignorant dark thoughts of the imagination goeth out of a man, to enquire of one that hath a familiar ſpirit, ſeeking reſt but can find none, as King *Saul* did: for the imagination of the heart being continually evil, it always walketh through dry places, where no matter of life is to be had, to quench the thirſt of ſin or a defiled conſcience; neither can the thoughts of imagination be ſatisfied with what a Witch or a Familiar ſaith; therefore called dry places: they may be called dry, becauſe the heart is never ſatisfied with what a Witch ſaith, for ſhe always ſaith a lie.

To tell a man or woman, that ſhe doth or can raiſe ſpirits out of the ground without bodies, as the Witch of *Endor* did to King *Saul*, or that ſhe did hear any low voice or ſpeech of *Samuel* out of the ground, as ſhe told the King; I ſay, ſhe did but cheat the King, and made him believe ſhe had raiſed *Samuel*, and had heard him ſpeak to her with a low ſpeech out of the ground, which had revealed unto her what ſad things would befall the King: ſo he believing her words, his ſpirit fainted, ſo that no ſtrength was in him; whenas indeed and in truth that *Samuel* ſhe ſaid ſhe ſaw ariſe out of the earth, he did ariſe out of her own heart; and that low ſpeech ſhe ſaid *Samuel* ſpake, it was all in her ſelf by the motions of the familiar ſpirit begotten in her. And King *Saul* believing her, being partaker of her faith, *Samuel* ſpake a low motional voice or ſpeech in him alſo, he believing it was *Samuel* ſpake out of the earth, but it was nothing elſe but the voice of his own guilty conſcience within himſelf, as it was the voice her familiar ſpirit in her ſelf that ſpake as aforeſaid.

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So that the meaning of the Prophet *Isaiah*, chap. 29. 4. concerning the destruction of *Jerusalem*, that *grief and sorrow of heart should speak in themselves*; as if the speech came out of the ground, because they saw in themselves nothing but death and destruction did approch, and was like to follow upon them all, fearing they should all be destroyed by their enemies, and slain and fall to the ground: so that fear of heart of destruction, it spake a low speech in every mans heart, even as if it spake out of the ground, or as one that hath a familiar spirit; for it is the nature of a familiar spirit to speak as if the speech did proceed from the earth, and the speech doth seem to the Witch, and those that enquire of her, to whisper out of the dust: whenas the speech cometh not out of the ground, neither doth it whisper out of the dust, as is imagined by most people, because ignorance and darkness hath overspread the minds of most people in the world. But that low speech the familiar spirit speaks or whispers, it is out of her own heart, even that wisdom begotten by the imagination in her own thoughts, that speaks as aforesaid, and no spirit without her, as hath vainly been imagined.

So likewise the people of the *Jews*, the fear, grief, and sorrow of heart, being begotten in them for such like sins, as that of witchcraft, idolatry, dealing with familiar spirits, causing their sons and daughters to pass through the fire as burnt offerings and sacrifices unto Devils, which they supposed to be Gods; these things caused their hearts to fail and faint, and their thoughts were troubled within themselves, which causeth their speech to grow weak and low within them, even as if some familiar did speak out of the ground, or whisper out of the dust, fear, grief, and sorrow of heart: but all come out of their own grieved hearts, who were punished for their sins; and not out of the natural ground or natural dust, as people do vainly imagine. This is the true meaning of the Prophets words, and how familiar spirits may be said to speak out of the ground, and whisper out of the dust.

CHAP. IX.

AGain, it hath been objected by many, that ſpirits may be raiſed without bodies, and that ſpirits may be talked with after they have been dead and buried; and that ſpirits have appeared in a ſhape to ſeveral people, yet this ſpirit ſo appearing hath no body nor ſubſtance at all, neither can it be felt or handled by mortal man, nor no immortal creature neither: this is the vain conceit of moſt people.

But to ſatisfie the Reader in this, I declare, that there is no immortal ſpirit whatſoever, but it hath a ſpiritual body ſutable to its ſpirit; if the ſpirit be immortal, the body is immortal alſo: for this I ſay, no ſpirit can have any being at all without a body, no not God himſelf, who was from eternity; his ſpirit could not be from eternity without a ſpiritual body, in form like a man; they were both from eternity, and the one was never divided nor ſeparated from the other, but they were both eternal. And further I declare, that God was a ſpiritual body from eternity, in form like a Man; therefore God created man in his own image and likeneſs. Now obſerve, if man hath a body ſutable to his ſpirit, ſo hath God a body ſutable to his ſpirit; elſe man was not created in his image, if God hath never a body, but is all ſpirit, as people do vainly imagine. For this I know, that God was ſpirit and body, in form like a Man, from eternity, and his ſpirit was never divided nor ſeparated from his body, but they were both eternal.

So likewiſe is it with Angels and Men, and all other creatures; whereever the ſpirit of life is, there is bodies of life alſo; let it be either in ſpiritual bodies, or in natural bodies. For if the body of either of theſe be dead, the ſpirit is dead alſo; and if the ſpirit be dead either in ſpiritual body or natural body, the body is dead alſo: for the one cannot have any ſenſible being

being without the other. And further I ſay, that they were both together ſpirit and body from eternity in *God* the Creator, and he hath ordered and created all his creatures, both celeſtial and terreſtrial, that ſpirit and body ſhould be one living being, and that one ſhould not ſubſiſt nor have no ſenſible being without the other: even as God himſelf could not enjoy no ſenſible living being without a body, he knowing this in himſelf.

Therefore he created all his creatures ſpiritual and natural with bodies ſutable to their ſpirits, and ſpirits ſutable to their bodies, ſo that one might not be divided nor ſeparated from the other; for if one dieth, the other dieth; and if the ſpirit live, the body liveth alſo. For this I ſay, that if the ſpirit of God himſelf could not be without a body from eternity, how then is it poſſible that his creatures ſhould have ſpirits without bodies, ſeeing he himſelf his ſpirit could not have any being without his body from eternity.

But this conceit, that the ſpirit or ſoul of man is immortal, and cannot die, and may have a being without a body, and appear in a ſhape without any ſubſtance; this vain conceit proceeded firſt from the imagination of reaſon in man, even from *Cain*, the firſt devil in fleſh and bone. And this imagination in *Cain* his poſterity, being heathen men, who had no communion with God, nor revelation of faith, as the ſons of *Adam* and the ſons of *Seth*, the generation of the righteous, had; they knew that the ſpirit and body was all one ſubſtance.

But the imagination of reaſon, *Cain* his poſterity, the heathen opinion, do imagine the ſpirit of man to be immortal, and cannot die; and that ſpirits may appear in ſhapes without bodies; and that ſpirits may go out of the body, and go to heaven or hell and leave the body to be laid in the ground, as the Quakers and others do.

And this imagination of reaſon in man hath created to it ſelf a new creation, which God never created. Man hath created

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and made in his imagination a ſpirit without a body, and that this ſpirit ſo created is immortal, and cannot die, nor is not capable of death, that it can ſlip out of the body, and that it can have a being when it is gone out of the body, and appear in a ſhape without ſubſtance, or hath power to aſſume what ſhape it pleaſe, and yet this ſhape it doth aſſume ſhall have no ſubſtance, yet it ſhall appear in a ſhape and fright people.

And the imagination of reaſon in man hath created man in his own image and likeneſs, as God did *Adam*: as thus, Firſt, he hath conceived in his imagination, that God is a ſpirit without a body. Secondly, he conceiveth in his imagination that the Devil is a ſpirit flying in the air, which can neither be ſeen nor felt; yet this Devil or ſpirit without a body doth tempt man to evil, whereby man is puniſhed, and the tempter he is eſcaped away without puniſhment.

Alſo it is conceived by the imagination, that this Devil or ſpirit is in hell fire, and in chains of darkneſs, and can go no further then God will permit him, becauſe his chain is no longer then God hath limited him.

Alſo it is conceived in the imagination, notwithſtanding the Devil is chained, and in hell fire tormented, yet he being a ſpirit without a body, he is ſo ſwift that he can be in all places at one time, ſo that he can tempt tho. ſands of men and women to ſin at one and the ſame time, and they themſelves never the wiſer, nor know him when he tempted them. All this the imaginary Devil can do, and much more; and yet be in hell fire, and tied in a chain at the ſame time, and all but one Devil, a ſpirit without a body.

Alſo the the imagination hath conceived that the ſoul of man is a ſpirit infuſed or put into the body by God himſelf, and that man begets the body, but not the ſoul or life of man, that is conceived to be immortal, or a ſpirit that is ſo inviſible, that cannot be ſeen nor known what it is, and that it can live of it ſelf when it is gone out of the body.

Thus the imagination of reaſon the devil hath created its own ſoul in its own image and likeneſs; and this hath been

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the occasion of producing of familiar spirits, and of dealing with those that have a familiar spirit, being conformed to the very image of the devil. Many things more of the like nature might be said in this point.

But here the Reader may see if there be any true light of faith in him, how the imagination of reason in man hath created spirits without bodies, and that the Devil is a bodyless spirit, and in hell fire, and in a chain of darkness, and yet at liberty at the same time to tempt people, and in hell fire, and yet out of the fire when he pleaseth, and that he may be called out of hell, or out of the ground, when a Witch by her familiar spirit doth call; and that he shall appear in any shape they will have him, yet he shall have no body nor substance, but a mere shadow; yet this shadow shall speak with a low voice or speech out of the ground; as if speech could proceed from a shadow without substance.

So that the imagination of the heart of man hath created to it self a devil, that God never created; and the imagination of mans heart hath created his own soul in the image and likeness of the devil, that is to say, a spirit without a body; and that a spirit without a body may be capable of joy or sorrow; and that a spirit may subsist and have a being in joy or sorrow without a body, which thing is impossible.

But observe the creation that the imagination of man hath created to himself; for it is the nature of imagination of reason the devil, he always creates spirits without bodies, but God the Creator he always creates spirits and bodies together, for God never created any spirit without a body; for when God made man after his own image and likeness, he made him with a body as well as a spirit, else man could not be made in the image and likeness of God, if God had not had a body of his own as well as a spirit.

So that *Adam* was made or created in the image and likeness of God; for *Adam* had a visible body and spirit, undivided and

unſeparable one from the other; they were but one viſible ſenſible being, and when the life was dead the body was dead, and when the body is really dead, the ſpirit and life was and is dead alſo; and both are laid in the ground together, as is declared in all our writings, but more eſpecially in that book entituled *The Mortality of the Soul.*

CHAP. X.

ALſo I do further declare, that God did never create any ſpirit without a body, neither of Angels, nor Men, nor no other creature, neither in Heaven above, nor in the Earth beneath, nor in the Waters under the earth. There is no ſpirit or life whatſoever that is created of God, but it hath a body to that life or ſpirit; but if a ſpirit have any being without a body, that ſpirit is none of Gods creation, for God never created any ſpirit whatſoever without a body, as I ſaid before.

But the imagination of reaſon in man, which is the devil, hath created all creatures in the imagination to have ſpirits without bodies, both of Angels above and Man here on earth, and all creatures upon the earth, and in the waters, that have the breath of life, the imagination of reaſon ſaith, their ſpirits may ſubſiſt without bodies, or go out of thoſe bodies they have, and enter into other bodies, and appear in the ſhape of a body, and yet be of no ſubſtance: ſo that the Devils creation is all of ſpirits without bodies, and Gods creation is all with bodies and ſpirits together.

And this darkneſs hath overſpread the nature of man all the world over, which is the occaſion of that opinion of houſes and places being hanted with evil ſpirits, and ſpirits walking without bodies, and dealing with familiar ſpirits, that peep, and mutter, and whiſper as it were out of the ground. Theſe things

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and many more are produced by the imagination of the heart of man, for the imagination of mans heart is evil, and continually evil; for it hath given a being to ſpirits without bodies, to fright it ſelf to that which hath no being of it ſelf.

For I declare and perfectly know, that there is no ſuch thing as ſpirits to walk without bodies, nor aſſume any ſhape after death, nor be raiſed out of the ground by any Witch or any familiar ſpirit whatſoever; it is all produced out of the dark imagination of the heart, where ignorance beareth rule; for there is no ſuch thing can be preſented but to the ignorant and dark-minded people.

Thus I have given the Reader to underſtand ſomething more concerning the power of Witches, and how they may be ſaid to raiſe ſpirits out of the ground, and from whence that low ſpeech doth come, with thoſe Scriptures opened that ſpeak as if a familiar ſpirit did hear whiſpering out of the duſt.

Alſo I have given the interpretation of that in *Samuel* concerning the Witch of *Endor*, and thoſe places of Scripture in *Iſaiah*; theſe places are the moſt concerning ſpirits being raiſed without bodies, of any in the Scriptures; but there have been ſome other places of Scripture, that do ſeem to carry a ſhew as if ſpirits might riſe again without bodies, and I have been deſired by ſome to open thoſe Scriptures that ſeem to tend to that purpoſe, though the common and general objection amongſt all people is, that of the Witch of *Endor* and King *Saul*, which I have opened before; yet for the further ſatisfaction of the Reader, I ſhall open and interpret the other places objected, that ſeem to tend to the ſame thing.

The places of Scripture are three; the firſt is *Iſa.* 61. 1. the words are theſe, *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek: he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound* —— So *Luke* 4.88. the words in *Luke* are much to the ſame purpoſe, and little difference; onele that which *Iſaiah* did propheſie of, it was fulfilled by *Chriſt* in his time —— So

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the first Epistle of *Peter*, chap. 3. and 18, 19, 20. verses; the words are these, *For Christ also hath once suffered for sin, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.* Verse 19. *By which also he went and preached unto the spirits in prison:* Verse 20. *Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is) eight souls were saved by water.*

CHAP. XI.

AS for that saying of the Prophet *Isaiah*, it was a prophecy of Christ, that he should be anointed to preach glad tidings unto the meek, and that he was sent to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. This prophecy was fulfilled when he was upon earth, as may plainly appear by those words in *Luke* aforementioned.

Also the Reader may understand, that these places of Scripture have no relation at all to the raising of spirits without bodies nor of spirits being in prison, nor delivered out of prison by the power of Christ without bodies.

But the meaning is this, that the Spirit of the Lord Almighty was upon Christ, and in him, and did anoint him to preach glad tidings of salvation to the meek in heart, who did believe in him, and trusted in his words; all such as were broken-hearted, who were led captive by the error, ignorance, and darkness of the mind; he came to proclaim liberty to the spirit of man, who was in captivity; and to open the prison door of mens hearts.

For this I say, all mens spirits by nature are shut up in the prison of spiritual darkness in the mind, and are lead captive by the ignorance of truth; so that the spirit or soul of man is

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ſhut up priſoner in the body of man, untill the true God and Saviour hath been preached to them, as it was by Chriſt himſelf, when on earth he was anointed to preach glad tidings of ſalvation; and he anointed his Apoſtles to preach glad tidings of peace to men, and to open the priſon, and to deliver the captive out of captivity, and to ſet the ſpirits of many that were in a priſon of darkneſs in their own minds go free: this prophecy was fulfilled at that time by Chriſt and his Apoſtles in their Commiſſion.

But the ſame captivity and priſon of darkneſs is now upon the ſpirits of all men, as it was at that time: for this I ſay, and many people can witneſs that their ſpirits have been ſhut up priſoners in ſpiritual darkneſs in their own bodies, untill the the true God and Saviour hath been preached unto them by his laſt meſſengers.

For this I declare, that thoſe words of the Prophet *Iſaiah*, they were ſpoken with relation to a ſpiritual liberty, and to a ſpiritual captivity, of the mind or ſpirit of man, and not to a natural captivity. Neither was it meant the opening of the natural priſon doors, to them that were bound by the Powers of the nations; but the doors of mens hearts were opened at the preaching of Chriſt and his Apoſtles, in that light, and life, and ſalvation was preached unto them, that whoever believed that this Jeſus is the Chriſt, the Saviour of the world, ſhould be ſaved and delivered from the fear of eternal death: ſo that the ſoul of man that was lead captive into priſon, and bound in chains of darkneſs, and ſtrong doors lockt faſt to keep the ſpirit of man in priſon, by the works of the Law, and the expounders of the Law before Chriſt came, the ſpirit of reaſon in them did lead the generality of people their ſpirits into ſpiritual captivity, and ſhut them up in priſon, and tied their ſpirits up in the obſervation of the Ceremonial Law of *Moſes*.

Which was as chains of darkneſs; and not onely ſo, but ſhut the door of hope upon them, ſo that there was no hope to be ſaved in them, but by obſerving the Law aforeſaid, which *Paul* calls *beggerly rudiments*, *Gal.* 3. So that this ſpiritual captivity,

and being bound in prison, and the doors being shut, it was the spirits of people that were captives and prisoners in their own bodies, kept by the Legal and ceremonial righteousness of the Law of *Moses*; and when Christ came to preach, and to give power to his Apostles to preach the Gospel of truth, both to Jew and Gentile, then was the dore of hope opened in peoples hearts, and many that were bound in prison, whose spirits were led captive, they were set at liberty from that bondage of the Ceremonial Law, wherein they were bound, and brought out of that prison of darkness in the mind, into the glorious light and life of faith, by the preaching of Christ and his Apostles.

Then was this prophecy of *Isaiah* fulfilled in the Apostles commission; then was liberty preached to the spirits of many that were bound and in prison in their own minds, the word of faith preached unto them, it opened a door of hope of deliverance from the bondage of the Law as aforesaid, wherewith they were bound; so that by faith they had in Christ their chains fell off their feet, and darkness of their understanding; so that they were at perfect liberty, and delivered out of prison, and the prison door of hope in Christ being opened, all true believers in Christ were set at liberty, free from captivity, and out of that spiritual prison of darkness into the glorious liberty of the sons and daughters of God for ever and ever.

So is it now in this commission of the spirit, we the witnesses of the spirit have preached glad tidings of salvation, and have opened the prison doors of mens hearts, and have let many out of that spiritual prison, that were bound to the righteousness set up by the imagination of reason now in these last days, who were led captive by their own traditions, and kept in prison in their own bodies for many years; but by the declaration of truth in all our writings and our speakings, many people have been delivered out of captivity and out of prison, their spirits have been let loose out of the chains of darkness, because the door of their hearts hath been opened by the word of faith in the true God, which we have preached and written; this

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many can witneſs at this day the truth of it. So that now that Scripture is fulfilled again in theſe laſt days; and this is the true meaning of the Prophet *Iſaiah*, in thoſe words concerning opening the priſon, and giving liberty to the captives that were impriſoned in their own bodies by the conceptions of the imaginations of their own hearts.

So that there is not the leaſt colour or ground from thoſe words, for the reaſon of man to think that ſpirits may be let out of priſon without bodies, or that the ſpirit of Chriſt did preach to any ſpirit in priſon without his body.

CHAP. XII.

AND as for thoſe words of *Peter* aforenamed, where he ſaith, *Chriſt was put to death in the fleſh, but quickened by the Spirit; by which alſo he went and preached unto the ſpirits in priſon, which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, &c.*

The meaning of thoſe words are as followeth; that Chriſt was put to death in the body of his own fleſh, this is confeſſed by moſt people that profeſs the Scriptures of truth, but very few do truly believe, that the ſoul or ſpirit of Chriſt did die, or was put to death at all, notwithſtanding the Scripture ſaith, that *He poured out his ſoul unto death*; and he himſelf ſaith, *His ſoul was heavy unto death.* Therefore that the Reader may underſtand what is meant in that Chriſt was put to death in the fleſh, but quickened by the ſpirit; mind,

I declare, that it was the ſoul or ſpirit of Chriſt, which was the Godhead life that dwelt in that body of fleſh and bone of Chriſt; for, as the Scripture ſaith, *In him all the fulneſs of the Godhead dwelt bodily*: and this Godhead life that dwelt in

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the body of Christs flesh, it was put to death in the body of Christs flesh, and the same Godhead life that was put to death in the body of his flesh: and when Christs body was crucified upon the cross, then was the soul and life of Christ, or the Godhead life did die, and was put to death in that flesh of Christ; for that flesh of Christ was God become flesh, as the Scripture saith; and the soul and life of Christ was the soul and life of God. And,

When Christ poured out his soul unto death, it was the Godhead life that was poured out unto death; so that the Godhead spirit was put to death, and did die in the flesh of Christ when he was crucified. But this Godhead life which was put to death in the flesh of Christ, it quickened again where it was put to death, even in the same flesh where it was put to death. And in its quickening again, it raised the same flesh again, and so spiritualized the same flesh that suffered, and made it uncapable to suffer death any more.

For this I say, no spirit or life that is put to death whatsoever, could possibly quicken again in the same body, but the life of God onely; so that Christ must needs be God as well as Man, for it was Christ that was put to death in the flesh, and the same life that was put to death, and did die, that which did die did quicken again, and so is called a quickening spirit.

Now observe, it cannot properly be called a quickening spirit, if it had not been once dead: for if the spirit and life of Christ did not die, nor was not dead, then I say there was no need that this spirit and life should quicken again, for it was always quick and alive.

For the spirit quickening doth imply, a sensible life is quickned out of an insensible life; as a child in the womb before it is quick, it feeleth no pain, neither doth it stir in the womb, and the midwife doth not care to destroy it to save the womans life, because the child was not quick it was an insensible life, no more capable of pain then there is in death, or a dead lump of earth;

earth; but when a child is quick in the womb, it is capable of pain, though it hath not ſtrength to expreſs it to us that are ſtrong, yet it is capable of pain, becauſe it is quickened into a ſenſible life, that is, a living ſoul, a living ſpirit, and ſo may be called a quickened ſpirit of life, out of that which was dead; yet by the appointment of God in his creation, and the warmneſs of the womb, there is a new life or ſpirit doth quicken in the womb in its ſeaſon, according to the appointment of God, when he created all things, and placed a law of generation in them.

So likewiſe the ſpirit or life of Chriſt was put to death in his own body of fleſh, as aforeſaid; and in its ſeaſon he himſelf had appointed before, namely three days and three nights, this ſpirit of Chriſt ſo put to death, it quickened again in the ſame fleſh a new and glorious life, which made that fleſh that ſuffered glorious alſo.

And this is the true interpretation of *Peters* words, and the faith of all true believers, that the ſpirit, life, and ſoul of Chriſt did die, and was put to death in the body of his own fleſh, that was crucified on the croſs by the Jews; and that the ſame ſpirit that was put to death, it did quicken again out of death into a new and glorious life by his own power, therefore called a quickening ſpirit.

So that here is no ground at all for that vain conceit in people, who do believe that ſpirits may be raiſed without bodies, or appear without bodies, but altogether to the contrary. And as for that ſaying of *Peter*, *By which alſo he went and preached unto the ſpirits in priſon, which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah while the ark was a preparing.*

Theſe words do ſeem to carry ſome ſhew, as if the quickening ſpirit of Chriſt, after he was riſen from the dead or in the time he did lie in the grave, as if his ſpirit in that interim of time went into ſome local place where ſpirits were in priſon with-

out bodies, to preach unto them, who had been diſobedient in the days of *Noah*: this is the vain conceit of moſt people from thoſe words of *Peter*, who ſaith, *By which he went and preached unto the ſpirits in priſon*, as if the ſpirits of the diſobedient people in the days of *Noah* had been in priſon in ſome local place in the earth without bodies, who had been departed in the days of *Noah*, in the deſtruction of the world by water.

This the imagination of reaſon in man doth imagine, that ſpirits may be ſhut up in priſon without bodies, and that the quickening ſpirit of Chriſt might preach unto them without a body.

But the true light and revelation of faith doth know to the contrary, that no ſpirits can have any being at all without bodies, neither of God, Angels, nor Man, nor no other living creature, who hath the breath of life in it.

But to give the interpretation of this Scripture, that the Reader may underſtand, it is thus; the ſpirit of *Chriſt*, that quickened from the dead to life again, I ſay, is the ſame ſpirit that preached to the ſpirits in priſon in the days of *Noah*, and the ſpirits of the diſobedient world were in priſon in their own bodies in the days of *Noah*, as they were when *Chriſt* came upon earth, for then he opened the priſon to them that were bound, by preaching glad tidings of freedom to thoſe that were bound, and liberty to thoſe ſpirits that were in captivity.

Now (as I ſaid before) this captivity is ſpiritual captivity, and to be bound and in priſon, it is meant a ſpiritual impriſonment in the mind, and not a natural impriſonment of the body. And this I ſay, the very ſame ſpirit of *Chriſt* that preached to the Jews when he was upon earth, did preach to the old world in the days of *Noah*, though in a twofold manner.

And as the ſpirits of men were in priſon in their own ignorance, blindneſs and darkneſs of underſtandings, in that they were led captives and priſoners by their wicked and unnatural luſts in the days of *Noah*: ſo were both Jews and Gentiles in the days of *Chriſt* when on earth, their ſpirits were led captive,

and

and into the priſon of unbelief and perſecution of the Lord of Life, in that their fathers perſecuted the Lords Prophets and Meſſengers he did ſend; ſo did theſe Jews perſecute the Lord himſelf, when he preached to their ſpirits that were in priſon, and led captives by their wicked murdering wills into the priſon of unbelief; for he did preach when on earth, that whoſoever did believe in him ſhould be ſaved. And as many as did truly believe in him, their ſpirits were brought out of that captivity of unbelief, and out of the priſon of darkneſs in the mind, into a glorious liberty and light of life eternal. And thus did the preaching of Chriſts ſpirit deliver many ſpirits of men and women out of priſon, in the days when he was upon earth.

So likewiſe this quickening ſpirit of Chriſt, it preached unto the ſpirits in priſon in the days of *Noah*. And why were their ſpirits in priſon in the days of *Noah*? Becauſe they were diſobedient. And how may they be ſaid to be diſobedient? Becauſe they did not believe that good man *Noah*, who was a preacher of righteouſneſs. And how did he preach righteouſneſs unto that wicked people? In that he prepared the Ark, and being ſo many as a hundred years in building, all that while God is ſaid to wait for their repentance, and that they might believe that God would deſtroy the world by water.

But inſtead of repentance and believing they hardened their hearts, and mocked at *Noah* and the Ark; ſo that while the Ark was preparing, God waited for the peoples repentance; and all that while that *Noah* was building he preached to the people, that the world would be drowned.

And the ſpirit of Chriſt, which is the ſpirit of God, which was put to death in the fleſh, but quickened by the ſpirit, by which he went and preached unto the ſpirits in priſon in the days of *Noah*, it was the ſame ſpirit that inſtructed *Noah* to build the Ark; ſo that the building of the Ark by *Noah*, he being a Preacher of righteouſneſs, in that he believed God, and built it as the ſpirit of God had commanded and inſtructed him, as God did *Moſes*, ſhewed him the pattern of the tabernacle in the Mount.

And

And in as much as *Noah* did obey the commandment of the Lord, according as the ſpirit of the Lord did reveal unto him, *Noah* may be ſaid to be a Preacher of righteouſneſs; and he doing all things by inſpiration of the ſpirit of Chriſt, which was not at that time made of fleſh, but in the fulneſs of time became pure humane fleſh, and ſuffered the pains of death. And the ſame ſpirit that ſuffered death, that very ſame ſpirit that quickned, was that ſpirit that preached to the ſpirits in priſon in the days of *Noah*, as aforeſaid.

And the making of the Ark by the inſpiration of Gods ſpirit in the ſight of the people, who were in priſon in ignorance and darkneſs of mind, is called by the revelation of faith, A preaching to the ſpirits in priſon: ſo that the ſpirit of God in *Noah* may be ſaid to preach unto thoſe ſpirits in priſon, in the days of *Noah*, and that there was but eight perſons ſaved from the Floud.

So that this place of Scripture doth no way prove, that the ſpirit of Chriſt did ever preach to ſpirits in priſon without bodies; neither did Chriſts ſpirit preach in the days of *Noah* without a body, for he always preached with a body himſelf, or elſe choſe men that have bodies, and gave them power to preach to ſpirits in priſon, and to deliver the captives, and to ſet the priſoner at liberty, and the bound in priſon to go free.

So that the Reader may ſee how and in what manner the ſpirit of Chriſt did preach unto the ſpirits in priſon in the days of *Noah*, and how their ſpirits may be ſaid to be in priſon, and how their unbelief in the days of *Noah* was called diſobedience to the preaching of *Noah* all that while the Ark was building. And being built by the inſpiration of the ſpirit of God, it may and is called the preaching of Chriſts ſpirit to them that were in priſon in ſpiritual darkneſs in their minds; for their minds being darkened, they did thoſe things that were unſeemly, yea unnatural, as the people of *Sodom* did. Now, were not the ſpirits of theſe people in priſon, and led captive of thoſe unnatural

tural lusts, I think no sober man will deny; yet these, were those spirits in prison that Christs spirit preached unto in the body of *Noah*, in the days of *Noah*; and that there was but eight persons in the days of *Noah*, that were saved from the destruction by water, by the preaching of that spirit of God in *Noah*. This is the true interpretation and meaning of those words of *Peter* the Apostle aforementioned; and how the spirit of Christ went and preached unto the spirits in prison in the days of *Noah*.

CHAP. XIII.

AGain, there are some other places of Scripture, which several people have objected, as if the spirit or soul of man might go out of the body, and subsist in bliss and happiness, or in misery and a tormented condition, without its body it always lived in; from that place *Luke* 23.43. Jesus said to the Thief on the cross, *Verily I say unto thee, This day shalt thou be with me in paradise.* Now observe, this no way proves that the Thiefs soul went out of his body into a Paradifical place, and so escaped suffering death, or did not die; for if the soul of Christ did die at that time, as is clear by Scripture it did, then the soul and life of the Thief did die also.

Then where was the Paradise the Thiefs soul, and Christs soul that was heavy unto death, where did they go? To this I say, they went to a place of rest, where all righteous souls go, which is to the sleep of death, for there was nothing did die but the souls of them both, and the Paradise Christ and the Thief went into that day they suffered death, I declare it was this, that Christ was sure in himself that he should rise from the dead the third day, and afterward should enter into eternal glory; and this assurance in Christ that he should rise again the third day, it was Paradise and Peace to his soul, that he

ſhould paſs through that death he was now to ſuffer that very day into a new life, that ſhould not be capable to die any more.

So likewiſe when the Thief did truly believe that Jeſus was the Chriſt, the Saviour from eternal death to thoſe that did believe, as it is certain he did when he ſaid, *Lord, remember me when thou comeſt into thy kingdom*; for he did really believe, that Chriſt would riſe the third day, and that he would raiſe him to eternal joy and happineſs at the laſt day, and the Thief dying in this faith, he entered into peace of mind, and had reſt and freedom to die in hope and full aſſurance, that Chriſt would raiſe him up ſoul and body to eternal happineſs at the laſt day.

And this was that Paradiſe that Chriſt and the Thief were in that very day they both ſuffered death; for the aſſurance of everlaſting life in a mans ſelf here in mortality, is the Paradiſe of peace in this life. This I know to be true, and this was the Paradiſe Chriſt did mean the Thief ſhould be in that very day he believed; and not that either of their ſouls went out of their bodies to any other place or Paradiſe, then what was in their own bodies, as aforeſaid.

In like manner people do imagine that the ſoul of man goeth out of the body at his death, from that ſaying *Acts* 7. 59. from thoſe words of *Stephen*, when he was ſtoned to death he ſaid, *Lord Jeſus, receive my ſpirit.* The meaning is this, that when any man dieth in the true faith of Chriſt, in the hope and full aſſurance that Chriſt will raiſe him up to eternal happineſs at the laſt day, he commits his ſpirit into the hands of Chriſt, knowing that though he doth loſe his life for Chriſts ſake here, that Chriſt will raiſe it again, and ſave his ſoul hereafter; and ſo Chriſt may be ſaid to receive his ſpirit. For this I muſt tell the Reader, that there is not a quarter of an hours time to the dead to his riſing again, no not a minute; for there is no time to the dead, not a minute of an hour, though a man have been dead 5000 years, yet it is not a minute of an hour to him that is dead.

For

For all time belongs to the living; for after death there is nothing but eternity, on the other ſide of death either eternal happineſs or eternal miſery: ſo that when men die, they may be ſaid to go immediately to Heaven or to Hell, to joy or torment, to be received into Chriſts hands of mercy, or into the hand of Chriſts wrath, where they ſhall be tormented with the Devil and his Angels, yet ſhall never ſee the Devil, nor his Angels, nor themſelves, to eternity; as they did not know the Devil here, neither ſhall they know or ſee him hereafter, yet be tormented with him.

And in this ſenſe a faithful ſpirit or ſoul, as *Stephen* was, may be ſaid to commit his ſpirit into the hands of Chriſt, and that Chriſt doth receive his ſpirit into his hands, and will raiſe it up at the laſt day, which will not be a minute of an hours time to the dead, as I ſaid before; therefore let not the ſeed of faith think the time long between death and the ſalvation of their ſouls, becauſe ſo many of the faithful have been ſo many hundred years in the grave: and let not the wicked unbelieving people comfort themſelves, that the dead ſhall never riſe again, becauſe the Fathers are dead, and the Prophets are dead, and we ſee none of them riſe again, therefore we conclude their ſpirits are gone to Heaven without bodies, and the ſpirits of the wicked are gone to Hell without bodies, but a minute of an hours time will deſide this matter, when the dead are raiſed; for they ſhall not remember they have been ſleep in the duſt one minute of an hour, for there is no remembrance of time in the grave. Therefore let that vain conceit that is in moſt people fall, of ſpirits going to God without bodies, for I can aſſure you there is no ſuch thing, neither can there be any true peace in that conceit; I know it by faith now, and by experience, for *I* was of that opinion once my ſelf, when I was zealous in religion according to the Puritan way, but I knew no Scripture truly, neither was there one true Interpreter of Scripture, no not one in thoſe days, that could ſhew a man the true righteouſneſs of God, or the true way to everlaſting life.

CHAP. XIV.

THere is another place of Scripture that is objected, that ſeems as if the ſoul went out of the body when they die; as in 1 *Kings* 17.21. where *Elijah* prayed, that *the childs ſoul might come into him again*. The meaning is this, that *Elijah* did pray in faith unto God, that he would aſſiſt him in this as in other things, as in ſhutting up the Heavens that it ſhould not rain, and calling for fire from Heaven to deſtroy thoſe two captains and their fifties, and many other wonderful things he did; ſo he prayed unto God to ſtrengthen his faith, ſo that he might have power to raiſe this childs life out of death again.

Therefore he ſtretched himſelf upon the child, and prayed that the childs ſoul might come into him again, that is, that the childs ſoul or life might quicken in the body of the child again; for *Elijah* knew the ſoul of the child was dead, and by the warm fleſh of the Prophet laid upon the childs dead fleſh, and the faith and prayer of the Prophet together, it begot life in the child again, ſo that the ſoul that was dead it became life in the child again, and that life that was quickened, it run through the veins of the childs body, and ſo the childs ſoul did come into him again.

For this I ſay, if the ſoul of the child had been gone out of the body, then *Elijah* did not raiſe the dead child to life again; for how can a man be ſaid to be dead, whenas life doth not die, but ſlips out of the body, as moſt people do vainly imagine; but it may be clear to thoſe whoſe underſtandings are enlightened, that *Elijah* did raiſe the child from death to life, and that the childs ſoul was dead in its body, and that the ſoul of the child was revived in the childs body again by the power of faith in *Elijah*.

And

And the very ſame thing was done by the Prophet *Eliſha*, as in 2 *Kings* 4.34. the Prophet *Eliſha* did the ſame thing to the *Shunamite* womans ſon, he *went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child; and the fleſh of the child waxed warm, and Eliſha ſtretched himſelf upon the child a ſecond time:* here the Reader may ſee, that the child was dead, and by the faith and prayer, and by the warmneſs of the Prophet *Eliſha* his fleſh, the child revived to life again both body and ſoul. And *Eliſha* did uſe the ſame means and way as *Elijah* did; for he went in, and ſhut the door, and prayed unto the Lord as *Elijah* did, and ſtretched himſelf upon the child as *Elijah* did, and raiſed the child to life again by the power of faith.

Yet *Eliſha* maketh no mention of the ſoul coming into the child again, but he delivered the body and ſoul of the child, that were both dead together, he delivered them both alive together to the childs mother. It was the ſame thing done by *Elijah*, onely ſome difference in the words, but the ſenſe and meaning is all one.

So that the Reader may underſtand, if any true light of life be in him, that the ſoul of the child went not out of its body, but died in the body; and by the power of faith in the Prophet it quickned alive out of death in the childs body again; for the ſoul or life of the child never went out of the body, as is vainly imagined; but the ſoul, life, and ſpirit of the child was abſolutely dead in the body, and by the power of faith in the Prophet the dead ſoul or life of the child was quickened alive again, and cauſed the body to live alſo. For if the woman ſhould have had the ſoul of the child given unto her without the body, ſhe would have given the Prophet no thanks for raiſing her childs ſoul without a body; but the body and ſoul being one perſon, they were both dead together, and the Prophet raiſed them both together alive, and the woman received them both together, and rejoyced greatly in God, and gave honour to the Prophet.

Thus in ſhort I have given the true interpretation of all thoſe Scriptures that moſt ſeem, or moſt commonly are objected againſt the mortality of the ſoul, or to prove that ſpirits do go out of the body at the time of death, or that ſpirits may be raiſed without bodies, or have any being without bodies, and that a ſpirit may appear in a ſhape without a body, or that a ſpirit can aſſume what ſhape it pleaſe, yet have no body or ſubſtance.

Theſe things the vain imagination of reaſon in man hath created in it ſelf, to fright it ſelf with, for there is no ſuch thing as ſpirits walking without bodies, neither doth any ſpirit go out of the body when men die, as is imagined by moſt people; but theſe are factions of mens brains, created by the imagination in the dark minds of men and women, for God never created any ſuch thing, as I have ſhewed before.

And as for that ſaying of *Solomon*, *Eccl.* 12. 7. *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return to God who gave it.* His meaning (I ſuppoſe) in theſe words is, as is generally conceived by all people, the body to the duſt, and the ſpirit returns to God that gave it when men die: but theſe ſayings of *Solomon* are no Scripture, for *Solomon* was no Scripture writer, for his writings were not written by the revelation of faith, but by the revelation of reaſon; yet it was the pureſt of reaſon, and he had the greateſt meaſure of the wiſdom of reaſon, and the knowledge of nature, of any that was before him ſince *Adam*, or any that ſhall come after him.

Therefore God choſe him King, and gave him the pureſt wiſdom of reaſon, according to his deſire in his prayer to God, that his wiſdom might reſemble Heaven for glory, as it did; for what glory could a King have upon earth greater then he had? which was a true reſemblance of the glory of Heaven; and this glory was procured by that power and great wiſdom of reaſon in him; yet for all this he was ignorant of the revelation of faith, and of ſpiritual and heavenly things, ignorant of the true God, and of the right Devil, and of ſome things in Nature.

As that the ſpirit of a man ſhould return to God that gave it without a body; whenas God never gave any ſpirit to man without a body, nor to no other creature: but *Solomon* being ignorant, that the ſpirit or ſoul of man is generated and begotten by the law of generation as well as the body; this was in the creation when God made man in his own image, the ignorance of this cauſed him to ſpeak thus; for he knew not where the ſpirit went when the body is laid in the earth, no more then the learned Philoſophers do, who ſay, A ſpirit cannot die; as if the ſpirit and life of every creature were the ſpirit or life of God, elſe they think no creature could move and have a being.

And though *Solomon* was a wiſe man, as the Heathen Philoſophers were wiſe men in nature; yet they were all ignorant in this one thing, of the law of generation or procreation, to increaſe and multiply, as God hath placed in nature, when he created the world in the beginning; for every creature as well as man were to increaſe and multiply by the law of generation; and this I am ſure, they begot ſpirit, life, and ſoul by generation, as well as bodies.

But if it be objected, that God breathed into man the breath of life, and he became a living ſoul; and ſo mans ſpirit is of a more noble divine life or ſpirit then any other creatures.

To this I ſay; the law of generation to increaſe and multiply, was placed in mans ſeed and nature by God the creator, as in other creatures: for this is to be obſerved, that *Adam* did not come to be a living ſoul by generation, as we do ever ſince; but he and *Eve* were firſt made as a foundation for generation; ſo that God made or created but one man and one woman, all men and women that have been generated and begotten ever ſince, cannot properly be ſaid to be made nor created, but begotten by generation; for God never made and created but one man and one woman, all others are generated and begotten.

Therefore

Therefore when man begets a ſon or daughter in the way of generation; he begets the ſoul or ſpirit of the child as well as the body; and the ſoul or ſpirit came out of the mans loins as well as the body: as it was ſaid by *Jacob*, *Seventy ſouls came out of his loins*; if ſo, then that ſpirit or ſoul that is begotten by generation, it muſt and doth die: for this I ſay, God never breathed the breath of life into no man, but into *Adam*: the ſpirit of life in all men and women elſe or ſince have been generated and begotten; and what ſpirit and ſoul of man that is generated, it doth die and turn to duſt, till the regeneration, when God ſhall raiſe it again, which will not be a minute of an hour to the dead ſpirit, as I ſaid before. So it may be clear to thoſe that have the true light of faith in them, that the ſoul or ſpirit of man doth die as well as the body: they both came into the world together alive, and they ſhall both go out of the world again dead, as I have ſhewed before. Alſo the Reader may ſee, that thoſe Scriptures have been miſunderſtood through the ignorance and darkneſs of mens minds, to think that the ſoul or ſpirit of man doth not die, but ſlips out of the body; but to imagine that ſpirits may walk without bodies, or that any Witch can raiſe any ſpirit without a body; and many other conceits that do ariſe out of the dark mind of man, which have been grounded upon thoſe Scripture-words; therefore I have given the interpretation of all thoſe places of Scripture that are of moſt concernment, and ſeem to bear ſuch a ſenſe, as is generally conceived among profeſſors of the Scriptures: ſo that whoever underſtands the interpretation, may receive great ſatisfaction in their minds in this point, ſo much for the ſatisfaction of the underſtanding in heart, and for the diſcontent of the ignorant and dark-minded people, who believe by tradition that their ſpirits do not die, but ſlide out of the body at the time of death; and if they have been evil and wicked livers, their ſpirits do walk afterwards, and cannot be at reſt. Theſe conceits have been exceeding brief in the world heretofore, when people were in darkneſs, and ſo it is ſtill where the darkneſs of mind ruleth.

CHAP.

CHAP. XV.

THere is one thing more that would be neceſſary for the wiſe in heart to know, which the Scriptures ſpeak of in ſeveral places; but I never heard any of the Miniſtry tell what that Satan is the Scriptures ſpeak of, therefore I ſhall ſpeak a word or two to ſhew what Satan is, and ſo conclude. 1 *Chron.* 21.1. *And Sathan ſtood up againſt Iſrael*; and *Job* 1.6. *And Sathan came alſo among them*; and chap. 21. 22. *And the Lord ſaid to Sathan, From whence comeſt thou? And God ſaid to Sathan, Haſt thou conſidered my ſervant Job?* Ezek. 3 1. *And Sathan ſtanding at his right hand.* Mat. 16. 23. *Get thee behind me, Sathan.* Luke 10 18. *Ibehold Sathan as lightening fall from Heaven.*

1 *Chron.* 21.1. *And Sathan ſtood up againſt Iſrael, and provoked David to number Iſrael.* This Sathan that provoked *David*, it was the motions of reaſon in himſelf, being lifted up in his own mind, in that he had overcome the children of *Amon*, he thought to make nothing of the *Philiſtins*; therefore the thoughts of his heart moved him to number the people, to know his ſtrength. And this motion that did ariſe in his heart, it was Satan, it is called Satan, becauſe thoſe motions proceed from the ſpirit or ſeed of reaſon in him. In 2 *Sam.* 24.1. it is ſaid, *The anger of the Lord was kindled againſt Iſrael, and he moved David againſt them to ſay, Go, number Iſrael*: that is, the Lord ſuffered the motions of reaſon in *David* to be powerful and ſtrong in him, that no arguments ſhould diſſwade him from it, but the people muſt be numbered; and this was that Satan in *David*, and no ſpirit without him.

So *Job* 1.6. *The ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.* To this I ſay, the

 boo.

book of *Job* is no Scripture, neither are men to build their faith upon it, becauſe the book of *Job* was written before *Moſes*, therefore no Scripture; for *Moſes* his writing is the firſt foundation of Scripture. Yet this I do confeſs, that *Job* was a good and faithful man; and becauſe he was afflicted by Satan, and Satan is ſpoken of in ſeveral places of Scripture, yet none of them did declare what this Satan is, therefore I ſhall declare now what that Satan was, that came among the ſons of God.

I declare the ſons of God they were the ſons of *Job*, who feaſted their three ſiſters, as you may read. They were called the ſons of God, becauſe they were that good and faithful man *Jobs* ſons; as the ſons of *Seth* were called the ſons of God, and *they looked upon the daughters of men, and ſaw that they were fair, &c.* as you may read in *Geneſis*. Now that Satan came amongſt them when they preſented themſelves before the Lord, it was the ſpirit of reaſon in *Jobs* ſeven ſons, when they feaſted their three ſiſters, they were moved in their minds to voluptuouſneſs, drunkenneſs, and luſt, as the reſt of the Heathen were where they lived; ſo that they did wickedneſs in the abſence of *Job* their father: and *Job* fearing in their wickedneſs his ſons had curſed God in their hearts, as you may ſee in the verſe before. So *Job* cauſed his ſons to preſent themſelves before the Lord, and to worſhip the Lord, as it was the manner for *Job* to do in thoſe times, and Satan came with them, that is, the ſpirit of reaſon in his ſons came with them, reaſoning in themſelves, why ſhould their father *Job* reprove them for their wickedneſs in their feaſts; this was that Satan that came amongſt them, for he was in them, and no other Satan but what was within them.

And this is that Satan that goeth to and fro in the earth, to tempt and deſtroy thoſe that are faithful: ſo that this ſpirit of reaſon, this Satan, it goeth to and fro in the earth, to tempt and deſtroy the faithful.

It was that Satan that did motion the *Sabeans* and *Chaldeans* to take away *Jobs* oxen, and ſlay his ſervants as they were plow-

plowing; and fired the sheep, and burnt up *Jobs* servants; and the *Chaldæans* came with a band of men, seeing *Job* smitten and destroyed by the *Sabeans*; and they come with three bands of men, and destroyed the camels and the rest of his servants.

For this must be minded, that in those times there was no Law to deliver or help the innocent, but he that had the strongest sword carried the day. And the Lord for trial of *Jobs* faith and patience, and for a patern for the ages to come, he suffered the spirit of unclean reason in the *Sabeans* and *Chaldæans* to go to and fro in the earth, to stir up their people to destroy *Job* and all his house and cattel.

Also God suffered the natural wind to blow down the house where *Jobs* sons were feasting, and destroyed them according to the desire of the spirit of unclean reason in the *Sabeans* and *Chaldæans*. For the sons of *Job* were wicked children, though called the sons of God.

And last of all the spirit of unclean reason in *Jobs* wife was that Satan that temoted *Job* to curse God and die: so that there is no other spirit or Satan without man: but that Satan spoken of in *Job*, it was the spirit of unclean reason in the minds of the *Sabeans*, *Chaldæans*, and in *Jobs* wife and sons; that was that Satan, and no other.

And as for those disputes God had with Satan, and Satan with God; it was nothing else but the motions of *Jobs* heart passing through his troubled soul, the seed of faith disputed in him for God, persuading him to be patient, and let that have its perfect work, and so hope did increase in him; and the seed of reason, which was Satan in him as well as in others, it pleaded against God, reasoning in him as if God did not do well or justly by him, that had been so righteous in his life, one who never did no wrong to his neighbour, but always feared God; yet that God should suffer the wicked to destroy his cattel and servants, and suffer the wind to blow down his house, and destroy his children; and not onely so, but suffer his body to break out with boils and botches most loathsom, as if he had been the greatest sinner in the world; so that he thought that

God

God dealt more cruelly with him then with any other creature. And further, he thought God dealt hardly with him, that he would neither take away his life, that he might die out of this troubled mind and pains of body, nor restore him to health. These and such like reasonings and thoughts passed through *Jobs* troubled soul, even from the spirit or seed of reason in him, which is the dispute of *Satan*: for as the seed of faith in *Job* disputed for *God*, so did the seed of reason in *Job* dispute for *Satan*; for there is no other *Satan* but what is in man, as I said before.

So in *Zach.*3.1. here *Zachariah* the Prophet saw in a vision the redemption of the seed of faith by *Christ* under the type of *Joshua* the High priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. This High priest was *Christ* cloathed with filthy garments, when he became flesh, when on earth he appeared unto men, to be clothed in filthy garments, being so mean, and had not a place to lay his head, yet professed himself to be the Son of God, the High priest that should offer up himself for to save his people; for High priests in former times did appear to the people with rich and glorious garments; but this High priest doth appear to the seed of reason, to be clothed in filthy garments, not fit (as reason thinks) to stand before the Angel of the Lord.

And this *Satan* that stands at his right hand to resist him, it was the spirit of unclean reason in those people of the Jews when *Christ* was upon earth, and when that Devil that tempted *Christ*, spoken of in *Matthew*, disputed with *Christ*, he resisted the High priest, and stood at Christs right hand at that time; and this Devil that tempted *Christ*, it was a man endued with an high pitch of reason, and that spirit of reason, or wisdom of reason, in that man that tempted *Christ* the High priest, it was Satan that strove to resist Christ in dispute, whereupon *Christ* said, *Get thee hence Satan.*

This Satan was a man, and the spirit of reason in this man, is that Satan that always resisteth the wisdom of faith, which is the wisdom of God. But this hath been more largely treated upon

upon in our other writings, ſo I ſhall ſpeak no more of that devil and his temptations here.

So in *Matth.* 16.23. Chriſt ſaid unto *Peter*, *Get thee behind me Satan.* Here you ſee *Peter* is called Satan, becauſe it was the ſpirit of reaſon in *Peter* that ſaid, Maſter, pity thy ſelf: that is, the thoughts of *Peters* heart they did ſavour of the fleſhly part, that is, thoſe motions to perſuade *Chriſt* to ſave himſelf from death, they did ariſe from the ſeed of reaſon in *Peter*, therefore called Satan; for there was no new ſpirit that came into *Peter* at that time, to cauſe him to ſpeak thoſe words, but thoſe words proceeded from the ſeed of reaſon in him, as aforeſaid, therefore called Satan.

And whereſoever that expreſſion is uſed, as *Peter* ſaid himſelf in the *Acts*, *Why hath Satan filled thine heart to lie unto the Holy Ghoſt?* that is, why hath the motions of reaſon in thee perſuaded thy heart to tell a lie unto us, that have the Holy Ghoſt in us?

So the Reader may clearly ſee, that there is no other Satan to tempt God or Man, but the motions and words that proceed from the ſeed of reaſon in man and woman.

So in *Luke* 10.18. *And Chriſt ſaid unto his diſciples, I beheld Satan as lightening fall from heaven.* This *Chriſt* ſpake, becauſe his diſciples rejoyced that the Devils were ſubject to them. The meaning of Chriſt was, that he ſaw the ſpirit of reaſon, that was in the Rulers of the Jews, very high in the righteouſneſs of the Law of *Moſes*, even as if they were in Heaven, thinking in themſelves that none could be more happy and ſurer of Heaven and peace with God, then they that kept to the Law of *Moſes*.

Now *Chriſt* knowing that this righteouſneſs of the Jews ſhould be thrown down by the righteouſneſs of faith, which his Apoſtles ſhould preach, therefore he ſaw by faith that the ſpirit of reaſon in the Rulers of the Jews ſhould fall like lightening from Heaven; and ſo it did, and the diſciples of *Chriſt* ſhould, by the doctrine and righteouſneſs of faith, tread upon ſerpents, and upon their perſecution, and upon their righteouſ-

neſs of the Law of *Moſes*, and upon all that which did fall like lightening from Heaven; they ſhould tread upon *Satan*, that is, upon the very wiſdom of reaſon the Devil.

This is the true meaning of *Chriſt*, when he beheld *Satan* fall from Heaven like lightening, and what Satan is ſo much ſpoken of in Scripture. Much more might be ſaid to enlarge this point, but I have ſpoken more already then I did intend; but I ſuppoſe there is enough written here in ſhort to ſatisfie thoſe, that can underſtand by a little what a great deal means. And alſo people may know when they ſpeak of Satan what *Satan* is, and when they ſpeak of the Devil, they may know what the Devil is.

So much concerning the interpretation of *Satan*, and the concluſion of this Epiſtle, written by

[redacted]

FINIS.